The Form and Order of the

CORONATION OF CHARLES the II.

King of Scotland, England, France, and Ireland:

As it was acted and done at *Scoone*, the first day of January 1651.

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1 Chron. 29. 23.

Then Solomon sate on the Throne of the Lord as King, in stead of David his father, and prospered, and all Israel obeyed him.

Prov. 20. 8.

A King that sitteth in the Throne of Judgement, scattereth away all evil with his eyes.

Prov. 25. 5.

Take away the wicked from before the King, and his Throne shall be established in Righteousnesse.

According to the Copie printed 1651.

THE CORONATION OF CHARLES THE SECOND,

King of Scotland, England, France, and Ireland, Done at SCOONE, The first Day of January, 1651.

FIRST; the Kings Majesty, in a Princes Robe, was conducted from his Bedchamber, by the Constable on his right hand, and the Marishal on his left hand, to the Chamber of Presence; and there, was placed in a Chaire, under a cloath of State, by the Lord of Angus, Chamberlaine appointed by the King, for that day; and there, after a little repose, the Noble-men, with the Commissioners of Barons and Burroues, entred the Hall, & presented themselves before his Majestie.

Thereafter, the Lord Chancellour spoke to the King, to this purpose; *Sir, Your good Subjects desire You may be crowned, as the righteous and lawful Heire of the Crowne of this Kingdome; that You would maintain Religion, as it is presently professed, and established, conforme to the National Covenant, League and Covenant, and according to Your Declaration at Dumfermling in August last; Also that You would be Graciously pleased to receive them under Your Highnesse Protection, to governe them by Laws of the Kingdom, and to defend them in their Rights and Liberties, by Your Royal Power; offering themselves in most humble manner to Your Majestie, with their Vowes to bestow Land, Life, and what else is in their power, for the maintenance of Religion, for the safety of Your Majesties Sacred Person, and maintenance of Your Crowne, which they intreate Your Majesty to accept, and pray ALMIGHTY GOD, that for many years You may happily enjoy the same.*

The King made this answer: *I do esteeme the affections of my good People, more then the Crownes of many Kingdomes, and shall be readie, by* GODS *Assistance, to bestow my Life in their defence; Wishing to live no longer, then I may see Religion and this Kingdome flowrish, in all happinesse.*

Thereafter, the Commissioners of Burroughes, and of Barones, and the Noble-men accompanied his Majestie to the Kirk of Scoone, in order and rank according to their quality, two and two.

The Spurres being carried by the Earle of Eglintoun.

Next, the Sword by the Earle of Rothes.

Then the Scepter by the Earle of Craufurd and Lindesay.

And the Crown by the Marques of Argile, immediatly before the King.

Then came the King, with the great Constable on his right hand, and the great Marishal on his left hand, his train being carried by the Lord Ereskine, the Lord Montgomery, the Lord Newbottle, and the Lord Machlene, four Earles eldest sonnes, under a Canopie of Crimson-Velvet, supported by six Earles sonnes; to wit, the Lord Drummond, the Lord Carnegie, the Lord Ramsay; the Lord Johnston; the Lord Brechin, the Lord Yester; and the six carriers supported by six Noblemens sonnes.

Thus the Kings Majestie entereth the Kirk.

The Kirk being fitted, and prepared with a Table, whereupon the Honours were laid, and a Chaire set in a fitting place for his Majesties hearing of Sermon, over against the Minister, and another Chaire on the other side, where he sat when he received the Crown, before which there was a Bench decently covered, as also Seats about for Noble-men, Barons, and Burgesses.

And there being also a Stage in a fit place erected of 24. foot square, about four foot high, from the ground, covered with Carpets, with two stairs, one from the West, and another to the East, upon which great Stage there was another little Stage erected, some two foot high, ascending by two steps; on which the Throne or Chaire of State was set.

The Kirk thus fittingly prepared, the Kings Majesty entereth the same, accompanied as aforesaid, and first setteth himself in his Chaire, for hearing of Sermon.

All being quietly composed unto attention, Master ROBERT DOUGLAS Moderator of the Commission of the General Assemblie, after calling upon GOD by Prayer, preached the following SERMON.

THE

THE SERMON

Preached at *Scoone*, *Jan.* first, 1651.

At the Coronation of CHARLES the II.

King of *Scotland*, *England*, *France* and *Ireland*.

By Master ROBERT DOWGLAS, Minister of Edinburgh, Moderator of the Commission of the General Assemblie.

2 Kings 11. vers. 12, 17.

And he brought forth the Kings sonne, and put the Crowne upon him, & gave him the Testimonie; and they made him King, and anointed him, & they clapt their hands, and said, God save the King.

And Jehojada made a Covenant between the Lord and the King, and the people, that they should be the Lords people; betweene the King also and the people.

IN this Text of Scripture, you have the solemne enthroning of *Joash* a young King, and that in a very troublesome time: For *Athaliah* the mother of *Ahaziah* had cruelly murthered the Royal seed, and usurped the Kingdome by the space of six years. Only this young Prince was preserved by *Iehosheba* the sister of *Ahaziah*, and wife to *Iehojada* the high Priest, being hid with her in the house of the LORD, all that time.

Good Interpreters do conjecture, though *Joash* be called the sonne of *Ahaziah*, that he was not his sonne by nature, but by succession to the Crown. They say, that the race of *Solomon* ceased here, and the Kingdom came to the posterity of *Nathan* the sonne of *David*. Because 2 *Chron.* 22. *vers* 9. It is said, *The house of Ahaziah had no power to keep the Kingdom*, which they conceive to be for the want of children in that house; And because of the absurditie and unnaturalnesse of the fact, that *Athaliah* the Grand-mother

ſhould have cut off her ſonnes children. I ſhall not ſtand upon the matter, Only I may ſay, if they were *Ahaziah* his own children, it was a moſt unnatural and cruel fact, for *Athaliah* to cut off her owne poſterity.

1. For the uſurpation, there might have been two motives. 1. It ſeemeth that when *Ahaziah* went to battel, *Athaliah* was left to governe the Kingdom, and her Son *Ahaziah*, being ſlaine before his returne, ſhe thought the Government ſweet, and could not part with it; and becauſe the Royal ſeed ſtood
2. in her way, ſhe cruelly deſtroyed them, that ſhe might reigne with the geater freedome. 2. She was earneſt to ſet up a falſe worſhip, even the worſhip of *Baal*; which ſhe thought could not be ſo well done, as by cutting off the Royal race, and getting the ſole power in her hand, that ſhe might do what ſhe pleaſed.

The buſineſſe, you are about this day, is not unlike. You are to inveſt a young King in the Throne, in a very troubleſome time; and wicked men have riſen up, and uſurped the Kingdome, and put to death the late King moſt unnaturally. The like motives ſeeme to have prevailed with them. 1. Theſe men by falſhood and diſſimulation have gotten power in their hands, which to them is ſo ſweet, that they are unwilling to part with it: And becauſe the King and his ſeed ſtood in their way, they have made away the King, and diſinherited his children, that the ſole power might be in their hand. 2. They have a number of damnable errours, and a falſe worſhip to ſet up, and intend to take away the Ordinances of CHRIST, & Governement of His Kirk. All this cannot be done, unleſſe they have the ſole power in their hand; and this they cannot have, till the King and his poſterity be cut off. But I leave this, and come to the preſent ſolemnitie. There is a Prince to be inthroned, good *Jehojada* will have the Crown put upon his head.

It may be queſtioned, Why they went about this Coronation, in a time of ſo great hazard, when *Athaliah* had reigned ſix yeares? Had it not been bet-
1. ter to have defate *Athaliah*, and then to have crowned the King? Two reaſons may be rendered, why they delay not the Coronation. 1. To crowne the King, was a duty they were bound to. Hazard ſhould not make men
2. leave their duty. They did their duty, and left the ſucceſſe to GOD. 2. They crowned the young King, to endeare the peoples affections to their own native Prince, and to alienate their hearts from her, that had uſurped the Kingdome. If they had delayed, the king being known to be preſerved, it might have brought on, not only compliance with her, but alſo ſubjection to her Government, by reſting in it, and being content to lay aſide the righteous heire of the Crown.

The ſame is obſerved in our caſe, & many wonder that you ſhould crowne the King in a dangerous time, when the uſurpers have ſuch power in the Land.
1. The ſame reaſons may ſerve to anſwer for your doing. 1. It is our neceſſary duty to crowne the King upon all hazards, & to leave the ſucceſſe to GOD.
2. 2. It appeareth now, it hath been too long delayed. Delay is dangerous, be-

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cause of the compliance of some, and treachery of others. If it shall be delayed longer, it is to be feared that the most part shall sit downe under the shadow of the *Bramble*, the destroying usurpers.

I come to the particular handling of the present Text, and to speake from it to the present time. I have read the 12, and 17. *vers.* because of these two which meet together, the crowning of a King, and his renewing the Covenant. Amongst many particulars, which may be handled from the Text, I shall confine my selfe to these five. 1. The Crown, *He put the Crown upon his head.* 2. The Testimony, *He gave him the Testimony.* 3. The anointing *They anointed him.* These three are in the 12. *vers.* As for that which is spoken of the peoples joy, we shall give it a touch, when we come to the peoples duty. 4. The Covenant between GOD, and the King and the People. *Jehojada made a Covenant between* GOD *and the King, and the People; that they should be the* LORDS *People.* 5. The Covenant between the King and the People; *Between the King also and the People,* both in the 17. *vers.*

First, The Crowne is put upon his head. A Crowne is the most excellent Badge of Royal Majestie. To discourse on Crownes in a state way, I shall leave unto States-men, and lay onely these three before you, of the Crowne. I.

I. In putting on of the Crown, it would be well fastened. For Kings Crownes are often times tottering; and this is a time wherein they totter. There are two things that make Kings Crownes to totter, Great Sinnes, and Great Commotions and Troubles: Take heed of both: I.

1. There are many sinnes upon our king, and his familie. Sinne will make the surest crown, that ever men set on, to totter. The sinnes of former Kings, have made this a tottering Crowne. I shall not insist here, seing there hath been a solemn day of Humiliation through the Land, on Thursday last, for the sinnes of the Royal Family. I wish the LORD may blesse it; and desire the King to be truely humbled for his owne sinnes, & the sinnes of his Fathers house, which have been great. Beware of putting on these sinnes with the Crowne; For if you put them on, all the well-wishers to a King in the three Kingdoms, will not be able to hold on the Crown, and keep it from tottering, yea, from falling. LORD, take away the Controversie with the Royal Family, that the Crowne may be fastened sure upon the Kings head, without falling or tottering. 1.

2. Troubles and Commotions, in a Kingdome, make crowns to totter. A Crown at the best, and in the most calme times, is full of trouble, which if it were well weighed by men, there would not be such hunting after Crowns. I read of a great man, who considering the trouble and care that accompanied a Crown, said, He would not take it up at his foot, though he might have it for taking. Now if a Crown at the best be so full of troubles, what shall one think of a Crown at the worst, when there are so great commotions, wherein the Crowne is directly aimed at? Surely, it must be a tottering Crown at the least, especially when former sinnes have brought 2.

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on these Troubles. As the remedie of the former is true Humiliation and turning unto GOD; So the remedie of the latter, is *Psal.* 21. 3. (speaking of *Davids* Crown) *Thou settest a Crowne of pure gold upon his head.* GOD set on *Davids* Crown; and therefore it was settled, notwithstanding of many troubles. Men may set on Crownes, and they may be thrown off again: But when GOD setteth them on, they will be fast. Enemies have touched the Crown of our King, and casten it off, in the other Kingdome, and have made it totter in this Kingdome: Both the King, who is to be crowned and you who are to crowne him, should deale earnestly with GOD, to set the Crown on the Kings head, and to keep it on against all the commotions of this cruel generation.

2. A King should esteem more of the People he reigneth over, then of his Crowne. Kings use to be so taken up with their crownes, that they despise their people. I would have a king following CHRIST, King of his People, who sayes of them, *Isa.* 62: 3. *Thou shalt be a Crowne of glory in the hand of the* LORD, *and a Royal Diademe in the hand of thy* GOD. CHRIST accounteth His people his Crown and Diademe; So should a King esteeme the people of the LORD, over whom he ruleth, to be his Crowne and Diademe. Take away the people, and a Crown is but an empty symbole. 2.

3. A King, when he getteth his Crown on his head, should think at the best, it is but a fading Crowne. All the Crowns of Kings are but fading Crownes; Therefore they should have an eye upon that *Crown of glory that fadeth not away*, 1 *Pet.* 5. 4. And upon a *Kingdome that cannot be shaken*, *Hebr.* 12. 28. That Crowne and Kingdom belongeth not to Kings as Kings, but unto believers; and a believing King hath this comfort, that when *he hath endured a while, and been tryed, he shall receive the Crowne of Life, which the* LORD *hath promised to them that love Him.* 3.

II. The second thing in this Solemnity, is the *Testimony*, by this is meant the Law of GOD, so called, because it testifieth of the Minde and Will of GOD. It was commanded *Deut.* 17. 18, 19. *When the King shall sit upon the Throne of his Kingdome, he shall write him a copie of the Book of the Law, and it shall be with him, that he may reade therein all the dayes of his life.* The King should have the *Testimony* for these three maine uses.

1. For his information in the wayes of GOD *Deut* 17. 19. This use of the Kings having the Book of the Law is expressed, *that he may learne to feare the* LORD *his* GOD. The reading of other books may do a King good for Government; but no book will teach him the way to salvation, but the Book of GOD. CHRIST biddeth *Search the Scriptures, for in them ye think to have eternal life, and they testifie of Me*, *John.* 5. 39. He is a *Blessed man who meditateth in the Law of the* LORD *day and night*, *Psal.* 1: 1, 2. King *David* was well acquainted herewith, as appeareth *Ps.* 119. Kings should be well exercised in Scripture. It is reported of *Alphonsus* King of *Arragon*, that he did read the *Bible* fourteen times, with glosses thereupon. I recommend to the King, to take some houres for reading holy Scripture; 1.

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It will be a good meane to make him acquaint with GODS Mind, and with CHRIST a Saviour.

2. For his direction in Governement, Kings reade bookes that they may learne to governe well, which I condemne not, but all the bookes a King can reade, will not make him governe to pleaſe GGD, as this Booke. I know nothing that is good in Government, but a King may learne it out of the Book of GOD. For this cauſe *Ioſhua* is commanded *Ioſh.* 1. 8. That *the Booke of the Law ſhall not depart out of his mouth*; and he is Commanded *to Doe according to all that is written therein.* He ſhould not onlie doe himſelf that which is written in it, but doe, and governe his people according to all that is written in it. King *David* knew this uſe of the Teſtimony, who ſayd, *Pſalm* 119. 24. *Thy Teſtimonies are my delight, and my Counſellours.* The beſt Counſels that ever a King getteth, are in the Book of GOD: Yea the Teſtimonies are the beſt and ſureſt Counſellours; Becauſe although a Kings Counſellours be never ſo wiſe and truſtie, yet they uſe not to be ſo free with a King as they ought: But the Scriptures will tell Kings very freely both their ſinne and their duety.

3. For preſervation and cuſtody. The King is *Cuſtos utriuſque Tabulæ*, the keeper of both Tables. Not that he ſhould take upon him the power either to dispenſe the Word of GOD, or to diſpenſe with it: But that he ſhould preſerve the Word of GOD, and true Religion according to the Word of GOD, pure, intier, and uncorupted, within his Dominions, and tranſmit them ſo to poſteritie; And alſo be careful to ſee his Subjects obſerve both Tables, and to puniſh the tranſgreſſours of the ſame.

III. The third thing in this Solemnitie is the anointing of the King. The anointing of Kings was not abſolutly neceſſarie under the Old Teſtament; for we read not that all the Kings of *Judah* & *Iſrael* were anointed. The *Hebrewes* obſerve that oninting of Kings was uſed in three caſes: 1. When the firſt of a Familie was made King, as *Saul*, *David*. 2. When there was a queſtion for the Crowne, as in the caſe of *Solomon* and *Adonijah*. 3. When there was an interruption of the Lawful ſucceſſion by uſurpation, as in the caſe of *Ioaſh* there is an interruption by the uſurpation of *Athaliah*; therefore he is anointed. If this Obſervation holde, as it is probable, then it was not abſolutely neceſſarie under the *Old Teſtament*; and therefore farre leſſe under the *New*.

Becauſe it may be ſaid, That in our caſe there is an interruption, by uſurpation, let it be conſidered; that the Anointing under the *Old Teſtament* was tipical. Although all Kings were not tipes of CHRIST, yet the Anointing of Kings, Prieſts and Prophets, was tipical of CHRIST, and His Offices: But CHRIST, being now come, all theſe Ceremonies ceaſſe. And therefore the Anointing of Kings, ought not to be uſed in the *New Teſtament*.

If it be ſaid, Anointing of Kings hath been in uſe amongſt Chriſtians, not onlie Papiſts, but *Proteſtants*, as in the Kingdom of *England*, and our late

King was anointed with oile. It may be replyed, they who uſed it under the *New Teſtament* tooke it from the *Iewes*, without warrand. It was moſt in uſe with the *Biſhops* of *Rome*, who to keep Kings & Emperoures ſubject to themſelves, did ſweare them to the *Pope*, when they were anointed, (and yet the *Iewiſh Prieſts* did never ſweare Kings to themſelves) As for *England*, although the *Pope* was caſten off, yet the ſubjection of Kings to Biſhips was ſtill retained, for they anointed the King and ſware him to the maintenance of their *prelatical dignitie*. They are here who were witneſſes at the *Coronation* of the late King. The Biſhops behoved to performe that rite, and the King behoved to be ſworne to them. But now by the Bleſſing of GOD *Poperie* and *Prelacie* are removed. The *Biſhops* as limmes of *Antichriſt*, are put to the doore; let the Anointing of Kings with oile go to the doore with *them*, & let *them*, never come in againe.

The anointing with material oile, maketh not a King the Anointed of the LORD, for he is ſo without it. He is the *Anointed* of the LORD, who by Divine Ordinance, and appointment is a King *Iſai.* 45. 1. GOD calleth *Cirus* his anointed, yet we read not that he was anointed with oile. Kings are the Anointed of the LORD, becauſe by the Ordinance of the LORD, their authority is ſacred and inviolable. It is enough for us to have the thing though we want the Ceremonie, which being laid aſide, I will give ſome Obſervations of the thing.

1. 1. A King, being the LORDS anointed, ſhould be thinking upon a better unction, even that Spiritual Unction wherewith Believers are anointed, which you have, 1 *John.* 2. 27. *The anointing ye have receaved of him abideth in you*; And 2 *Cor.* 1. 21. *He that hath anointed us, is* GOD, *who hath alſo ſealed us.* This anointing is not proper to kings, but Common to Believers, Few kings are ſo anointed. A King ſhould ſtrive to be a good *Chriſtian*, & then a good *King*: The anointing with *Grace*, is better then the anointing with oile. It is of more worth for a King to be the Anointed of the LORD with *Grace*, then to be the greateſt Monarch of the word, without it.

2. 2. This anointing may put a King in minde of the gifts wherewith kings ſhould be endued, for diſcharge of their Royal Calling. For anointing did ſignifie the gifts of Office. It is ſaid of *Saul*, when he was anointed King, 1 *Sam.* 10. 9. GOD *gave him another heart* (And *Cap:* 11. 6. *The Spirit of* GOD *came upon him*, It is meant, of a heart for his Calling, and a ſpirit of abilitie for Governement. It ſhould be our deſire this day, That our King may have a ſpirit for his Calling; as the Spirit of Wiſdome, Fortitude, Juſtice, and other Princely Enduements.

3. 3. This anointing may put Subjects in minde of the Sacrednes of the Authoritie of a King. He ſhould be reſpected, as the LORDs anointed. There are diverſe ſorts of Perſons, that are enemies to the Authoritie of kings;

1. As 1. *Anabaptiſts*, who deny there ſhould be kings in the *New Teſtament*.
2. They will have no King, nor Civile Magiſtrate. 2. The late *Photinians*, who ſpeake reſpectfullie of kings, and Magiſtrates; but they take away from them

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their power, and the exercise of it in the administation of Justice. 3. These who rise against kings in open Rebellion, as *Absalom* and *Sheba*, who said, *What have we to do with David, the sonne of Iesse? to your tentes, O Israel.* 4. They who doe not rebel openlie, yet they despise a King in their heart, like these sonnes of *Belial*, 1 *Sam.* 10. last. Who said of *Saul* after he was anointed King, *Shal this man save us? And they despised him, and brought him no Presents.*

All these meet in our present age. 1. *Anabaptists* who are against the being of kings, are very rife. You may find, to our great griefe, a great number of them in that Army that hath injustly invaded the Land, who have trampled upon the Authority of kings. 2. There are also of the second sort, who are secretly *Photinians* in this point, They allow of kings in profession; but they are against the exercise of their power in the administration of Justice. 3. A third sort are in open Rebellion, even all that generation, which are risen up not only against the Person of a King; but against kingly governement. 4. There is a fourth, who professe they acknowledge a King; but despise him in their heart, saying, *Shall this man save us?* I wish all had *Davids* tenderneſse, whose heart did smite him, when he did but cut off the lap of *Sauls* Garment, that we may be farre from cutting off a lap of that just power and greatnesse, which GOD hath allowed to the King, and we have bound our selves by *Covenant* not to diminish.

I have gone through the three particulars contained in the 12. *vers.* I come to the other two in the 17. *vers.* which appertaine also to this dayes Work; For our King is not only to be crownd; but to renew a *COVENANT* with GOD, and His People; and to make a *Covenant* with the people. Answerable hereto there is a twofolde *Covenant* in the words, One betweene GOD, and the King, and the people: GOD being the one partie; the King and the people the other. Another betweene the King, and the people. The King being the one partie; the people the other.

The *Covenant* with GOD, is the fourth particular propounded, to be spoken of. The summe of this *Covenant*, ye may find 2 *King.* 23. 3. in *Iosiah* his renewing the *Covenant, to walke after the LORD, and keep His Commandments & Testimonies, with all the heart, & to performe the words of the Covenant.* The renewing of the *Covenant*, was after a great defection from GOD & the setting up of a false Worship. The King and people of God, bound themselves before the LORD, to set up the *true Worship*, and to abolish the *false*. *Scotland* hath a Preference in this before other Nations. In time of Defection, they have renewed a *Covenant* with GOD, to reforme all; And because the King after a great Defection in that familie, is to renew the *Covenant*, I shall mention some particulars from the *League* and *Covenant*. IV.

1. We are bound to maintaine the *true Reformed Religion*, in Doctrine, Worship, Discipline, and Government, established in this kingdom, and to endeavour the Reformation of Religion in the other two kingdoms, according to the Word of GOD, and the example of the best Reformed Kirks. By this Article the King is obliedged, not only to maintaine Religion as is establish- 1.

ed in *Scotland*, but also to endeavour the Reformation of Religion in his other kingdoms. The King would consider well, when it shall please GOD to restor him to his Governement there, that he is bound to endevour the establishment of the Work of Reformation there, as well as to maintaine it here.

2. 2. According to the second Article, the King is bound without respect of Persons, to extirpate *Poperie*, *Prelacie*, *Superstition*, *Heresie*, *Schisme*, & *Prophaneneſſe*, and whatsoever shall be found contrarie to sound Doctrine, and the power of godlineſſe. And therefore *Poperie* is not to be suffered in the Royal Familie, nor within his Dominions; *Prelacie* once plucked up by the root, is not to be permitted to take root againe; All *Heresie* and *Errour* whatsoever must be opposed by him, to the uttermost of his power, and by the *Covenant* the King must bee farre from *toleration* of any *false Religion* within his Dominions.

3. 3. As the people are bound to maintaine the kings person and Authoritie, in the maintenance of the true Religion, and Liberties of the kingdom: So the king is bound with them, to maintaine the Rights and Priviledges of the *Parliament* and Liberties of the Subjects, according to the third Article.

4. 4. We are bound to discover, and to bring unto condigne punishment, all such as have been, or shall be, *Incendiaries*, *Maligantes*, or *evil instruments*, in hindering the Reformation of Religion; dividing the king from the people, or one of the kingdomes from another or making any faction, or parties amongst the people. Hereby the king is bound to have an eye upon such, and neither allow of them, nor comply with them; but to concurre according to his power to have them censured and punished, as is expressed, in the fourth Article.

I shall summe up all in this, that a king entering in *Covenant* with GOD, should do as kings did of Olde, when they entred in *Covenant*; they and their people went on in the work of Reformation, as appeareth here, *v.* 18. *And all the people of the land, went into the house of Baal, and brake it downe*, &c. And godly *Josiah*, when he entered in *Covenant*, made a thorow Reformation. There is a fourfold Reformation in Sctipture, and contained in the *League* and *Covenant*. 1. A personal Reformetion. 2. A Familie Reformation. 3. A Reformation of Judicatories. 4. A Reformation of the whole land. Kings have had their hand in all the foure; and therefore I recommend them to our *King*.

1. 1. A personal Reformation. A King should reforme his owne life, that he may be a Patterne of Godlineſſe to others; and to this he is tyed by the *Covenants*. The Godly Reformers of *Judah*, were pious and Religious men. A King should not follow *Machiavel* his counsel, who requireth not that a Prince should be truely Religious, but sayeth, that a shadow of it, and external simulation, are suffitient a devish counsel & it is just with GOD, to bring a king to the shadow of a kingdom, who hath but the Shadow of Religion. We know, dissembling kings have been punished of GOD; And let our king know, that

that

that no king, but a Religious king, can pleaſe GOD. *David* is highly commended for Godlineſſe, *Hezekiah* a man eminent for Piety; *Joſiah*, a young King, commended for the tenderneſſe of his heart, when he heard the Law of the LORD read; He was much troubled before the LORD, when he heard the judgements threatned againſt his fathers houſe, and his people. It is earneſtly wiſhed, that our kings heart may be tender, and be truely humbled before the LORD, for the ſinnes of his fathers houſe, of the land, & for the many evils that are upon that familie, and upon the kingdom.

2. A Family Reformation. The king ſhould reforme his Family, after the example of Godly kings. *Asa* when he entred in *Covenant*, ſpared not his mothers *Idolatrie*. The houſe of our king hath been much defiled by *Idolatrie*. The king is now in *Covenant*, & to renew the *Covenant*; Let the Royal Family be reformed and that it may be a Religious Family, wherein GOD will have pleaſure, let it be purged not only of *Idolatry*, but of prophanitie and looſneſſe, which hath abounded in it. Much hath been ſpoken of this matter; but little hath been done in it. Let the king & others, who have charge in that Family, think it lyeth upon them, as a duety, to purge it. And if ye would have a Family well purged, & conſtitute take *David* for a Patterne, in the purgation & conſtitution of his, *The froward heart, wicked perſons, & ſlanderers*, he will *have farre from him*: *Pſ.* 101. *But his eyes are upon the faithful of the land, that they may dwell with him.* If there be a man better then auother in the land, he ſhould be for the king, and his Family: Ye may extend this Reformation to the Court, A prophane Court, is dangerous for a King, it hath been obſerved as a provoking ſinne in *England*, which hath drawne down judgement upon king and Court, as appeareth this day. It is to be wiſhed, that ſuch were in the Court as *David* ſpeaketh of in that *Pſalm*. Let the king ſee to it, and reſolve with *David Pſalm.* 101. 7. That *He who worketh deceat, ſhall not dwell within his houſe, and he who telleth lies, ſhall not tarrie in his ſight.* 2.

3. Reformation in Judicatories. It would be carefully ſeen to, that Judicatories be reformed; and that men fearing GOD, and hating *Covetouſneſſe*, may be placed in them. A King in COVENANT ſhould do, as *Jehoſhaphat* did, 2 *Chron.* 19. 5, 6, 7. *He ſet Judges in the Land, and ſayd, Take heed what ye do; ye judge not for men, but for the* LORD, *who is with you in judgement*: *Wherefore now let the feare of the* LORD *be before you*, &c. 3.

4. The Reformation of the whole Land. The Kings eye ſhould be upon it, 2 *Chron.* 19. 4. *Jehoſhaphat went out thorow the people, from Berſheba, to mount Ephraim; and brought them back to the* LORD GOD *of their Fathers.* Our Land hath great need of Reformation; for there is a part of it, that hath ſcarce ever yet found the benefite of Reformation, they are lying without the *Goſpel*. It will be a good work for a *Covenanted King*, to have a care that the *Goſpel* may be preached thorow the whole Land. Care alſo would be taken that they who have the *Goſpel*, may live ſuteably thereto. 4.

If a King would be a through Reformer, he muſt be reformed himſelf; otherwayes he will never lay Reformation to heart. To make a King a good

Reformer, I wish him these qualifications according to the Truth, and in sincerity, wherewith they report *Trajan* the Emperour, to have been endued He was 1. Devote at home. Couragious in warre. 3. Just in his Judicatures. 4. Prudent in all his affaires. True *Pietie*, *Fortitude*, *Justice* and *Prudencie*, are notable qualifications in a Prince, who would reforme a Kingdom, and reforme well.

V. I come now to the fifth and last particular, and that is the Covenant made between the King and the People. When a King is crowned, and received by the People, there is a Covenant or mutual Contract, between him and them, containing conditions, mutually to be observed. Time will not suffer to insist upon many particulars, I shall only lay before You three. 1. It is cleare from this Covenant, that a king hath not absolute power to do what he pleaseth, he is tyed to Conditions, by vertue of a Covenant. 2. It is cleare from this Covenant, that a people are bound to obey their king in the LORD. 3. I shall present the king with some directions, for the right government of the people, who are bound to obey.

I. 1. It is cleare, that the Kings power is not absolute, as King: and flattering Courtiours apprehend; a Kings power is a limited power, by this Covenant. And there is a threefold limitation of the Kings power.

1. 1. In regard of subordination. There is power above his, even GODS power, whom he is oblidged to obey; and to whom he must give an accompt of his administration. Ye heard Yesterday, that text, *By me Kings reigne. Prov.* 8.15. Kings have not only their Crowns from God; but they must reigne according to his will, which is cleare from *Rom.* 13.4. He is called *The Minister of GOD.* He is but GODS Servant. I need not stay upon this. Kings, and all others, will acknowledge this limitation.

2. 2. In regard of Lawes. A King is sworn at his Coronation, to rule according to the standing, received laws of the kingdom. The Laws he is sworn to, limite him that he can not do against them, without a sinful breach of this Covenant, between the King and the People.

3. 3. In regard of Government. The total government is not upon a king. He hath Counsellours, a Parliament, or Estates, in the Land, who share in the burthen of Government. No king should have the sole Government. It was never the minde of these, who received a king to rule them. to lay all Government upon him, to do what he pleaseth, without controlement. There is no man able alone to governe all. The kingdome should not lay that upon one man, who may easily miscarrie. The Estates of the Land, are bound in this Contract, to beare a burthen with him.

These men who have flattered kings, to take unto themselves an absolute power, to do what they please, have wronged kings and kingdoms. It had been good that kings of late, had carried themselves so, as this question of kings power, might never have come in debate: For they have been great loosers thereby. Kings are very desirous to have things spoken and written to hold up their arbitrary and unlimited power; but that way doth exceedingly

ingly wrong them. There is one, a learned man, I confeſſe, who hath written a book, for the maintenance of the abſolute power of kings, called *Defenſio Regia*, whereby he hath wronged himſelf in his reputation, and the king in his government. As for the fact in taking away the life of the late king (what ever was GODS Juſtice in it) I do agree with him to condemne it, as a moſt unjuſt and horrid fact, upon their part who did it: But when he cometh to ſpeak of the power of kings in giving unto them an abſolute and illimited power, urging the damnable *Maxime*, *Quod Libet Licet*, he will have a king to do what he pleaſeth *impunè*, and without controlement. In this I cannot but diſſent from him.

In regard of Subordination, ſome ſay; That a king is comptable to none but GOD. Do what he will, let GOD take order with it; this leadeth kings to *Atheiſme*, let them do what they pleaſe, and take GOD in their own hand: In regard of Lawes, they teach nothing to kings, but *Tyranny*: And in regard of Government, they teach a king to take an *Arbitrary* power to himſelf, to do what he pleaſeth without controlement. How dangerous this hath been to kings. is cleare by ſad experience. Abuſe of *Power*, and *Arbitrary Government*, hath been one of GODS great Controverſies, with our Kings Predeceſſours, GOD in His Juſtice, becauſe *Power* hath been abuſed, hath thrown it out of their hands: And I may confidently ſay, that GODS Controverſie with the kings of the earth, is for *arbitrary* and *tyrannical Government*.

It is good for our king to learne to be wiſe in time; and know that he receiveth this day a power to governe; but a power limited by contract; and theſe conditions he is bound by Oath, to ſtand to. Kings are deceived, who think, that the people are ordained for the King; and not the king for the people. The *Scripture* ſhoweth the contrary, *Rom.* 14. 4. The king is the *Miniſter of God*, *for the Peoples* good. GOD will not have a king in an arbitrary way, to encroach upon the poſſeſſion of Subjects. *Ezek.* 45. 7, 8. *A portion is appointed for the Prince.* And itis ſaid, *My Princes ſhall no more oppreſſe my People; and the reſt of the Land, ſhall be give unto the houſe of Iſrael, according to their tribes.* The king hath his diſtinct Poſſeſſions and Revenewes from the People; he muſt not oppreſſe, and do what he pleaſeth, there muſt be no *tyranny* upon the throne.

I deſire not to ſpeak much of this ſubject. Men have been very tender in medling with the power of kings; yet ſeeing theſe dayes have brought forth debates concerning the power of kings. it will be neceſſary to be cleare in the matter. Extremities would be ſhunned. A king ſhould keep within the bounds of the Covenant made with the People, in the exerciſe of his power; And ſubjects would keep within the bounds of this Covenant, in regulating that power. Concerning the laſt. I ſhall propound theſe three, to your conſideration.

1. A king abuſing his power, to the overthrow of Religion, Lawes and Liberties, which are the very Fundamentals of this Contract and Covenant 1.

may

may be controled and opposed; And if he set himself to overthrow all these by Armes, then they who have power, as the Estates of a Land, may and ought to resist by Armes: Because he doth, by that opposition, break the very bonds, and overthroweth all the essentials of this Contract and Covenant. This may serve to justifie the proceedings of this Kingdom against the late King, who in an hostile way set himself, to overthrow Religion, Parliaments, Lawes and Liberties.

2. 2. Every breach of Covenant, wherein a king falleth after he hath entered in Covenant, doth not dissolve the bond of the Covenant. Neither should Subjects lay aside a king, for every breach, except the breaches be such as overthrow the fundamentals of the Covenant with the People. Many exemples of this may be brought from Scripture. I shall give but one. King *Asa* entered solemnly in Covenant with GOD, and the People, 2 *Chronicl.* 15. After that, he falleth in grosse transgressions and breaches, 2 *Chronicl.* 16. He associate himself and entered in League with *Benhadad*, king of *Syria*, an *Idolater*? He imprisoned *Hanani*, the LORDS Prophet, who reproveth him, and threatned judgment against that association; And, at that same time, he oppressed some of the People: And yet, for all this, they neither lay him aside, nor compt him an hypocrite.

3. 3. Private persons, should be very circumspect, about that which they do in relation to the authority of kings: It is very dangerous, for private men, to medle with the power of kings, and the suspending of them from the exexercise thereof. I do ingenuously confesse, that I finde no example of it. The Prophets taught not such doctrine to their People, nor the Apostles, nor the reformed Kirks. Have ever private men, Pastours or Professours, given in to the Estates of a Land as their judgement, unto which they resolve to adhere, that a king should be suspended from the exercise of his power. And if we look upon these godly Pastors, who lived in King JAMES his time; of whom one may truely say, more faithful Men lived not in these last times; For they spared not to tell the King his faults, to his face: Yea, some of them suffered persecution for their honestie and freedome: Yet we never read, nor have heard, that any of these godly Pastours joyned with other private men, did ever remonstrate to Parliament, or Estate, as their judgement, that the King should be suspended from the exercise of his Royal Power.

II. II. It is cleare from this *Covenant*, that People should obey their King in the LORD: For as the King is bound by the *Covenant*, to make use of his power, to their good; So they are bound to obey him in the LORD, in the exercise of that power. About the Peoples duty to the King, take these four Observations.

1. 1. That the obedience of the people, is in subordination to GOD; for and *Covenant* is first with GOD, and then with the King. If a King command any thing contrary to the Will of GOD; In this case *Peter* saith, *It is better to obey GOD, then man.* There is a line drawn from GOD to the people,

ple, they are loweſt in the line; and have Magiſtrates inferiour, and ſupreme above them, and GOD above all. When the King commandeth the people that which is lawful, and commanded by GOD, then he ſhould be obeyed; Becauſe he ſtandeth in the right line under GOD, who hath put him in his place. But if he command that which is unlawful, and forbidden of GOD, in that he ſhould not be obeyed to do it; becauſe he is out of his line. That a King is to be obeyed with this ſubordination, is evident from Scripture; take one place for all, *Rom.* 13. At the beginning, ye haveboth obedience urged to ſuperiour powers, as the Ordinance of GOD, and damnation threatened againſt theſe who reſiſt the lawful powers.

It is ſaid by ſome, that many Miniſters in *Scotland*, will not have King JESUS, but King CHARLES to reigne. Faithful men are wronged by ſuch ſpeaches. I do not underſtand theſe men; For if they think that a King and JESUS are inconſiſtent; then they will have no King: But I ſhall be far from entertaining ſuch thoughts of them. If they think the doing a neceſſary duty for King *Charles*, is to preferre his Intereſt to CHRISTS, this alſo is an errour. Honeſt Miniſters can very well diſcern between the Intereſt of CHRIST, and of the King. I know no Miniſter that ſetteth up King CHARLES, with prejudice to CHRISTS intereſt.

There are three ſorts of perſons, who are not to be allowed in relation to the Kings intereſt. 1. Such as have not been content tooppoſe a King, in an evil courſe, (as they might lawfully do) But contrary to covenant, vowes, many declarations, have caſt off Kings, and kingly Government. Theſe are the *Sectaries*. 2. They who are ſo taken up with a King, as they preferre a Kings intereſt, to CHRISTS intereſt; which was the ſin of our *Engagers*. 3. They who will have no duty done to a King, for fear of prejudging CHRISTS intereſt. Theſe are to be allowed who urge duty to a King, in ſubordination to CHRIST. 1. 2. 3.

I ſhall deſire that men be real, when they make mention of CHRISTS Intereſt; for theſe three mentioned, profeſſe and pretend the Intereſt of CHRIST. The *Sectaries* cover their deſtroying of kings with CHRISTS intereſt; whereunto indeed, they have had no reſpect. being Enemies to his kingdom, and experience hath made it undeniable. The *Engagers* alledged they were for CHRISTS intereſt; but they miſplaced it. CHRISTS; intereſt ſhould have gone before; but they drew it after the intereſt of a king which evidenced their want of due reſpect to CHRISTS intereſt. As for the third, who delay duety for fear of preferring the kings intereſt to CHRIST, I ſhall not take upon me to judge their intentions, I wiſh they may have charity to theſe, who think they may do duety to a king in ſubordination to CHRIST, yea that they ought and ſhould do duety, what ever mens fears be of the prejudice may follow. 1. 2. 3.

If to be againſt the ſuſpending of the king from the exerciſe of his power, and to be for the crowning of the king according to the publick faith of the

kingdoms, he first performing all that *Kirk* and *State* requireth of him in relation to Religion, and Civile Liberties. If this be, I say, to preferre a king to CHRIST, let all men that are unbiassed, be judges in the case. We shall well avow, that we crown a king in subordination to GOD, and his interest in subordination to CHRISTS, which we judge, not only agreeable to the Word of GOD; but also that we are bound expressely in the COVENANT, to maintain the King, in the preservation & defence of the true Religion & Liberties of the kingdom, & not to diminish his just power & greatnesse.

2. 2. That the Covenant between GOD and the king, and the people, goeth before the Covenant between the king, & the people; which showeth, that a peoples entering Covenant with GOD, doeth not lessen their Obedience and allegiance to the king; but increasseth it, and maketh the Obedience firmer: Because we are in Covenant with GOD, we should the more obey a Covenanted king. It is a great errour to think, that a Covenant diminisheth Obedience, it was ever thought Cumulative. And indeed true Religion layeth strict tyes upon men, in doing of their duety *Rom.* 13. *v.* 5. *We must needs be subject not only for wrath, but also for Conscience sake.* A necessity to obey, is laid upon all. Many Subjects obey for wrath; but the Godly obey for Conscience sake.

3. That a king Covenanted with GOD, should be much respected by his
3. Subjects. They should love him. There is an inbred affection in the hearts of the People to their kings in the 12. *vers.* it is said, That *the people clapped their hands for joy, and said, GOD save the King.* They had no sooner seene their Native king installed in his kingdom, but they rejoiced exceedingly, and saluted him with wishes of safety. What ever be mens affections, or respects this day, to our king, certainly it is a duety lying on us, both to pray for and rejoice in his safety. The very end that GOD hath in giving us kings, maketh this clear, 1 *Tim.* 2. 1, 2. *That we may live under them in Godlinesse and honesty*: And therefore Prayers and Supplications, are to be made for all kings; even for these that are not in Covenant; much more for these that are in Covenant. Ye are receaving this day a Crowned Covenanted king, pray for saving grace to him; and that GOD would deliver him, and us, out of the *hand* of these *cruel enemies*; and blesse his Government, and Cause us to live a quiet and peaceable life under him, in all Godlinesse and honesty.

4. 4. That, as the king is Solemnly Sworne, to maintaine the Right of the Subjects against *Enemies*; and is bound to hazard his life, and all that he hath for their defence: So the people are also bound to maintain his person and authority; and to hazard life, and all that they have, in defending him.

I shall not take the Question in its full Latitude, taking in what a people are bound to, in persuing of a kings Right, in another Nation, which is not our present Question. Our Question is, What a people should do, when a kingdom is injustly invaded, by *a forreigne enemie*, which seeketh the overthrow of Religion, King, and kindom? Surely, if men be tyed to any

duety

duety to a king, and kingdom, they are tyed in this caſe. I have two ſorts of men to meet with here, who are deficient in doing this Covenanted duety: 1. Theſe who doe not act againſt the *Enemie*. 2. Theſe who do act for the *Enemie*.

The firſt I meet with, are they who act not, but ly by, to beholde what will become of all. Three ſorts of men act not for the defence of an invaded kingdom. 1. Theſe who with draw themſelves from publick counſels, as from Parliament or Committee of Eſtates. This withdrawing, is not to act. 1.
2. Theſe act not, who upon an apprehenſion of the deſperate ſtate of things, do think that all is in ſuch a condition, by the prevailing of the *Enemie*, that there is no remedy: And therefore that it is beſt, to ſit ſtill, and ſee how things go. 3. They who do not act, upon ſcruple of conſcience. I ſhall reſpect tenderneſſe of Conſcience & I wiſh there be no more but tenderneſſe. If there be no more, men will ſtrive to have their conſciences well informed.

They may be ſuppoſed to ſcruple upon one of thoſe grounds: 1. To act in ſuch a cauſe, for the kings intereſt; Sure I am this was not a doubt before, but all ſeemed to agree to act for the kings intereſt in ſubordination to CHRISTS and this day there is no more ſought. We own the kings intereſt, only in a ſubordination to CHRISTS: Or. 2. To joyne with ſuch inſtruments as are Enemies to the Work of GOD. Our anſwer to the Eſtates Quære Reſolves, that ſuch ſhould not be intruſted: But we do not count theſe Enemies, who profeſſe repentance, and declare themſelves ſolemnelie to be for the Cauſe, and the Covenant; and do evidence it by their willingneſſe to fight for them. If it be ſaid, Their repentance is but conterfet. We are bound to think otherwayes in charitie, till the contrarie be ſeen. No man can judge of the realitie of hearts; for we have now found by experience, that men, who have been accounted above all exception, have betrayed their truſt. If any who have not yet repented of their former courſe, ſhall be intruſted, we ſhall be ſory for it; and plainly ſay, that it ought not to be.

But I think there muſt be more in this, that men ſay they cannot act. For my ſelfe, I love not that word in our caſe. It is too frequent, *He can not act* and *He can not act*. I fear there be three ſort of perſons lurking under this cover. 1. Such as are *Puſillanimous*, who have no cowrage to act againſt the *Enemie*.. The word is true of them *they can not act*, becauſe *they darre not act*. 2. Such as are ſelfiſh men, ſerving their *Idole credit*. He hath been a man of Honour, and now he feareth there will be no credit to fight againſt this prevailing *Enemie*: Therefore he can not act, and ſave his Credit. Be who thou will that hath this before thee, GOD ſhall blaſt thy reputation. Thou ſhalt neither have honour nor credit, to do a right turne in GODS Cauſe. 3. Such as are *Compliars*, who can not act, becauſe they have a purpoſe to comply. There are, that cannot act in an *Army*; but they can betray an *Army*, by not acting. There are, that can not act for ſafety of a Kingdom; but they do betray it, by not acting. In a word, there are, who can not joyne to act with theſe whom they accompt *Maligants*; (ſpeak not of declared and known *Malignants* but of ſuch as have ben, and are fighting,

for the Cause, Yet by them esteemed *Maligants*) But they can joine with *Sectaries*, *open* and *declared enemies*, to Kirk and Kingdom. I wish Subjects, who are bound to fight for the Kingdom, would lay by that phrase, of *Not acting*, which is so frequent in the mouth of *Compliars*, and offensive to them, who would approve themselves in doing duety for endangered Religion; King, and Kingdome.

That men may be the more clear, to act, I shall offer to your consideration, some passages of Scripture, about these who do not act against a *common enemie*.

1. 1. *Iudge.* 5. There are many reproved, for lying stil, while an *Enemie* had invaded the Land: As *Reuben*, with his divisions: *Gilead*, *Dan*, and *Asser* seeking themselves, all are reproved, for not joining with the People of GOD, who were willing to jeopard their lives against a *mighty oppressing enemy*. But there is one passage concerning *Meroz*, *vers.* 23. which fitteth our purpose, *The Angel of the* LORD *said*, *Curse ye Meroz*, *Curse ye bitterly the inhabitantt thereof*; *they came not to the Helpe of the* LORD, *to the Helpe of the* LORD, *against the Mighty*. What this *Meroz* was, is not cleare; yet all interpreters agree, that they had *opportunity* and *power* to have joined with, and helped the People of GOD, and it is probable they were near the place of the fight. They are cursed for not comming to the Helpe of the LORDS People. This may be applyed to these in the Land, who will not Helpe the LORD against the Mighty.

2. Another passage you have *Numb.* 32. *Reuben* and *Gad* having a multitude of cattel, and having seen the land of *Gilead*, that it was a place for cattel, they desire of *Moses*, and the Princes, that that Land may be given them, and they may not passe over *Jordane*, *vers.* 6, 7. *Moses* reproveth them in these wordes, *Shall your Brethren go to warre? And shall ye sit still? Wherefore discourage ye the heart of the Children of Israel vers.* 16, 17, 18. *Reuben* & *Gad* make their Apology, showing that they have no such intention to sit still, only they desire their wives, and little ones, may stay there; they themselves promise to go over *Iordane*, armed before *Israel*; and not returne before they were possessed in the Land. Then *Moses* said unto them, *vers.* 20, 21, 22. *If you do so*, *then this shall be your possession*. But *vers.* 23. *If ye do not so*, *behold*, *ye have sinned against the Lord*; *and be sure your sinne shall find you out*.

I may apply this, to them that can not act, will ye sit still when the rest of your Brethren are to hazard their lives against the *Enemie*? We have reason to reprove you. If *Moses* that faithful Servant of GOD, was still jealous of *Reuben* and *Gad*, even after their Apology and promise to act, (for he sayeth, *If ye do not so*) have not honest and faithful Servants of GOD ground to be jealous of their Brethren, who refuse to act? Let them Apologize what they will; for their not acting, I say, they sinne against the LORD, and their sinne shall find them out. It will be clearly seen, upon what intention they do not Act.

3. 3. A third passage, is 1 *Sam.* 23. 26. *Saul* hath David enclosed, that he

he can hardly escape. In that very instant, there commeth a messenger to *Saul*, saying, *vers.* 27. *Haste thee, and come; for the Philistines have invaded the land.* At the hearing of this message, *vers.* 28. *Saul returned from persuing after David, & went against the Philistines.* It is true, the LORD did provide for his Servant *Davids* escape, by this meane: But if you consider *Saul*, he took it not so. No thing moved him to leave this persute, but the condition of the land, by the invading of an *Enemie*.

Three things might have moved *Saul*, to stay and persue *David*. 1. He hath him now in a straite, and hath such advantage, that he might have thought, not to come readily by the like.

2. That although the *Philistines* be *Enemies*, yet *David* is the most dangerous *Enemie*; for he aimeth at no lesse, then the Crowne. It were better to take conditions of the *Enemie*, then to suffer *David* to live, and take the Crowne. 2.

3. He might have said, If I leave *David* at this time, and fight with the *Philistines*, and be beaten, he will get a power in his hand to undo me, and my posterity. These may seeme strong motives; But *Saul* is not moved with any of these. The present danger is the *Philistines* invading the land; and this danger is to be opposed, come of the danger from *David* what will. As if *Saul* had said, I will let *David* alone, I will meet with him at another time, and reckon with him; now there is no time for it, the *Philistines* are in the land; let us make hast against them. I wish that many of our Countrey men had as great love to their Countrey, and as publick a Spirit for it as this prophane king had, then there would not be so many questions for acting, as men make this day. 3.

The Objections I have been touching, are in mens thoughts and heads. 1. Some say, Now the *Malignants* are under, for this *Enemie* is their rod, It is best to put them out of having any power: Yea, there are some who would more willingly go to undo these, whom they accompt *Malignants*, nor against the common *Enemie*, who are wasting the land. If they had *Sauls* resolution they would say, the *Philistines* are in the land, let them alone, we will reckon with them at another time; we will now goe against the *Common Enemie*.

They have also the second Objection, the *Malignants* are more dangerous *Enemies*, then the *Sectaries*. I shall not now compare them at equal distance, and abstract from the present danger; but I shall compare them in the present posture of affairs. I am sure, the *Sectaries* having power in their hands, and a great part of the land in their possession, are farre more dangerous then *Malignants*, who have no power for the present: And therefore the resolution should be, the *Sectaries* have invaded the land, and are destroying it, let us goe against them.

3. The third Observation weigheth much with many, the *Malignants*, being imployed to fight for their Countrey, may get such power in their hand, as may hurt the Cause. For answer; 1. The Resolution given to the Quere of the Estates, provideth against that, for therein is a desire, that no such power should be put in their hand. 2. This fear goeth upon a supposition, that they do not repent their former course. This is an uncharitable judgment: We are bound to be more charitable of men professing repentance, for with such we have to do only. 3.

ly. And to ſpeak a word by the way to you, who have been upon *a malignant courſe*, Little good is expected from you, I pray you be honeſt, and diſappoint them. I wiſh you true repentance, which will both diſappoint them, and be profitable to your ſelves. 3. I deſire it may be conſidered, whether or not, fear of a danger to come from men, if they prevaile againſt the *common enemie*, being only cloathed with a capacity to fight for their Countrey, Be an argument againſt riſing to oppoſe a ſeene and certaine danger, coming from an *enemie*, cloathed with power, and ſtill prevailing. I conceave, it ought to be farre from any, to hinder men to defend their Countrey in ſuch a caſe. I confeſſe indeed, the Cauſe which we maintaine, hath met with many *enemies*, who have been againſt it, which requireth much tenderneſſe; therefore men are to be admitted to truſt, with ſuch exceptions as may keep them out, who are ſtill *Enemies* to the *Cauſe* of GOD, have not profeſſed repentance, renounced their former courſes, and declared themſelves for Cauſe and Covenant. I doubt not, but it ſhall be found, that admitting of ſuch to fight in our caſe as it ſtandeth, is agreeable to the Word of GOD, and is not againſt the former Puplick Reſolutions of *Kirk* and *State*.

The ſecond ſort of perſons, we are to meet with, are ſuch as act for the *Enemy* againſt the Kingdom. If they be curſed, who will not come out to help the LORD againſt the Mighty; What a curſe ſhall be upon them, who help the Mighty againſt the LORD, as they do who act for the *Enemie*? Three wayes is the *Enemie* helped againſt the Cauſe and People of GOD.

1. 1. By keeping correſpondence with them, and giving them intelligence; there is nothing done in *Kirk* or *State*, but they have intelligence of it. A baſer way hath never been uſed in any Nation. Your Counſels and Purpoſes, are made knowne to them. If there be any ſuch here (as I fear they be) let them take this to them, they are of theſe who helpe the Mighty againſt the LORD, and the curſe ſhall ſticke to them.

2. 2, By ſtrengthening the *Enemies* hands with queſtions, debates and determinations, in papers, tending to the juſtifying of their injuſt invaſion. What ever have been mens intentions in taking that way, yet the thing done by them, hath tended to the advantage of the *Enemie*, and hath divided theſe, who ſhould have been joined in the Cauſe, to the great weakening of the power of the kingdome, and this interpretatively, is to act for the Mighty againſt the LORD.

3. 3. By groſſe compliance with the *Enemie*, and going in to them, doing all the evil Offices they can, againſt their Native Kingdom. If *Meroz* war curſed, for not helping ſhall not theſe perfidious Covenant breakers, & treacherous dealers againſt a diſtreſſed land; be much more accurſed, for helping and aſſiſting a deſtroying *Enemie*, ſo farre as lyeth in their power? *Iſai.* 31. 3. May be truely applyed to them, who are helping *Strangers*, *Enemies* to GOD, His Kirk, and Religion, *Both he that helpeth, ſhall fall; & he that is holpen, ſhall fall down, and they ſhall faile together.*

III. III. The third particular about this COVENANT, reſteth to be ſpoken of to wit, Some Directions to the King. For the right performing of his duety, whereof I ſhall give ſeven.

1. A

1. A King meeting with many difficulties in doing of duety, by reason of ſtrong corruption within, and many tentations without, he ſhould be careful, to ſeek GOD by Prayer, for grace to overcome theſe impediments, and for an underſtanding heart to govern his people. *Solomon* having in his option, to ask what he would, he asked an underſtanding heart, to go out and in before his people; knowing that the Governement of a people, was a very difficile work, and needed more then ordinary underſtanding. A *King* alſo hath many enemies (as our king hath this day) and a praying king, is a prevailing king. *Aſa* when he had to do with a mighty enemy, 2 *Chron.* 14. prayed fervently, and prevailed. *Jehoshaphat* was invaded with a mighty enemy, 2 *Chr.* 20. he prayed, and did prevaile. *Hezekiah* prayed againſt *Sennaheribs* hudge army, and prevailed, 2 *Chron.* 32.

Sir, You have many difficulties and oppoſitions to meet with, acquaint your ſelf with *Payer*, be inſtant with GOD, and He will fight for You. Prayers are not in much requeſt at Court; But a Covenanted *King*, muſt bring them in requeſt. I know, a king is burthened with multiplicity of affairs, and will meet with many diverſions; But, *Sir*, You muſt not be diverted. Take houres, and ſet them apart for that exerciſe: Men being once acquainted with Your way, will not darre to divert You. *Prayer* to GOD, will make Your affairs eaſy all the day. I read of a king, of whom his courtiours ſaid, He ſpoke oftener with GOD, then with men. If You be frequent in Prayer, You may expect the Bleſſing of the moſt high upon your ſelfe, and upon Your Governement.

2. A king muſt be careful of the kingdom, which he hath ſworne to maintaine. We have had many of too private a ſpirit, by whom ſelf intereſt hath been preferred to the publick. It becommeth a king well, to be of a publick Spirit, to care more for the publick, then his own intereſt. *Senates* and *States* have had Motto's written over the doores of their meeting places. Over the Senate-Houſe of *Rome*, was written, *Ne Quid Reſpublica Detrimenti Capiat.* I ſhall wiſh this may be written over Your Aſſembly-Houſes; But there is another that I would have written with it, *Ne Quid Eccleſia Detrimenti Capiat.* Be careful of both; Let neither *Kirk* not *State* ſuffer hurt; Let them go together. The beſt way for ſtanding of a kingdom, is a well conſtitute *Kirk*. They deceave kings, who make them believe, that the Governement of the *Kirk*; I meane Presbyterial Government, can not ſute with *Monarchie*. They ſute well, it being the Ordinace of CHRIST, rendering to GOD, what is GODS; and to Cæſar, what is Cæſars. 2.

Sir, Kings who have a tender care of the kirk, Is. 41. 3. are called Nurſing Fathers. You would be careful, that the GOSPEL may have a free paſſage through the kindom; and that the Government of the kirk, may be preſerved intiere, according to Your Solemn Engagment. The kirk hath met with many enemies, as *Papiſts*, *Prelates*, *Malignants*, which I paſſe as known enemies: But there are two ſorts more, who, at this time, would be carefully looked on.

1. *Sectaries* great enemies to the kirk, and to all the Ordinances of CHRIST, and 1.

and more particularly to Presbyterial Government, which they have and would have altogether destroyed. A king should set himself against these, because they are enemies as well to the King, as to the Kirk, and strive to make both fall together.

2. 2. *Erastians*, more dangerous snares to kings, then *Sectaries*; because kings can look well enough to these, who are against themselves, and their power as *Sectaries*, who will have no king: But *Erastians* give more power to kings, then they should have, and are great enemies to Presbyterial Government: For they would make kings believe, that there is no Government but the Civil, and derived from thence, which is a great wrong to the Son of GOD, who hath the government of the Kirk distinct from the Civil; yet no wayes prejudicial to it, being spiritual, and of another nature. CHRIST did put the Magistrate out of suspition, that his kingdome was prejudicial to Civil-government; affirming, *My Kingdom is not of this world.* This Government CHRIST hath not committed to kings, but to the Office-Bearers of his house; who in regard of Civil subjection, are under the Civil power as well as others; but in their spiritual administration they are under CHRIST, who hath not given unto any king upon earth, the dispensation of spiritual things to his people.

SIR, You are in Covenant with GOD, and His People, and are obliged to maintaine Presbyterial Governement, as well against *Erastians* as *Sectaries*. I know, this *Erastian* humour aboundeth at Court. It may be some endeavour to make You encroach upon that, for which GOD, hath punished Your Predecessours. Be who he will that meddleth with this Government to overturne it, it shall be as heavy to him as the burthensome stone to the enemies of the Kirk. *They are cut in pieces, who burthen themselves with it*, Zach 12.

3. 3. A King in Covenant with the People of GOD, should make much of these who are in Covenant with him; having in high estimation the Faithful Servants of CHRIST, and the Godly People of the Land. It is rare to find kings lovers of Faithful Ministers, and Pious People. It hath been the fault of our own kings to persecute the Godly.

1. 1. Let the king love the Servants of CHRIST, who speak the Truth. Evil kings are branded with this that they contemned the Prophets, 2 *Chronicl.* 25. When *Amaziah* had taken the Gods of *Seir*, and set them up for his Gods, a Prophet came to him, and reproved him; unto whom the King said, *Who made thee of the Kings Counsel, forbeare lest thou be smitten* This contempt of the Prophets warning, is a fore-runner of following destruction. Be a careful hearer of GODS Word; take with reproof; esteem of it, as *David* did *Psalm* 141. *vers.* 5. *An excellent Oyle, which shall not break the head.* To make much of the faithful Servants of CHRIST, will be an evidence of reality.

2. 2 Let the king esteem well of godly Professours. Let piety be in accompt. It is a fault very common, that pious Men, because of their conscientious and strict walking, are hated by the *Prophane*, who love to live loosely. It is usual with *prophane Men*, to labour to bring Kings unto a distaste of the Godly; especially

pecially when men who have professed Piety become scandalous; whereupon they are ready to judge all pious Men to be like them; and take occasion to spake evil of Piety. I feare at this time, when men who have been commended for Piety have fallen foulely, and betrayed their trust; that men will take advantage, to speak against the godly of the Land. Beware of this, for it is *Sathans* policy, to put Piety out of request. Let not this move any. Fall who will, Piety is still the same, and pious Men will make conscience both of their wayes and trust. Remember, they are precious in GODS Eyes, who will not suffer men to despise them, without their reward. SIR, Let not Your heart be from the godly in the Land, whatever hath fallen out at this time. I dare affirm there are very many really godly men, who by their prayers are supporting your Throne.

4. A King should be careful whom he putteth in Places of Thrust, as a maine thing, for the good of the kingdom. It is a *Maxime*, that trust should not be put in their hands, who have oppressed the people, or have betrayed their trust. There is a passage in Story meet for this purpose. One *Septimius Arabinus*, a man famous, or rather infamous for Oppression, was put out of the *Senate*, but re-admitted. About this time *Alexander Severus*, being chosen to the Empyre, the *Senatours* did entertain him with publick salutations and congratulations. *Severus* espying *Arabinus*, amongst the *Senators*, cryed out, *O Numina! Arabinus non solum vivit, sed in Senatum venit. Ah! Arabinus* not only liveth, but he is in the *Senate*. Out of just indignation, he could not endure to see him, As all are not meet for places of trust in judicatories. So all are not meet for places of trust in armies. Men would be chosen who are godly, and able for the charge. 4.

But there are some who are not meet for trust. 1. They who are godly, but have no skill nor ability for the place, A man may be a truely godly man, who is not fit for such place, and no wrong is done to him, nor to godlinesse, when the place is denied to him. I wonder how a godly man can take upon him a place whereof he hath no skill. 2. They who have neither skill nor courage, are very unmeet; for if it be a place of never so great moment, faint-heartednesse will make them quite it. 3. They who are both skilful and stout; yet are not honest but perfidious and treacherous, should have no trust at all. 1. 2.

Of all those we have sad experience, which should not move You to make choise of prophane and godlesse men, by whom a blessing is not to be expected but it should move You to be wary in Your choise. I am confident such may be had, who will be faithful for Religion, King and Kingdom.

5. There hath been much debate about the exercise of the Kings power, yet He is put in the exercise of his power, and this day put in a better capacity to exercise it by his *Coronation*. Many are affrayed that the exercise of his power, shall prove dangerous to the Cause; and indeed I confesse there is ground of fear, when we consider, how this power hath been abused by former kings. Therefore, Sir, make good use of this power, and see that You rather keep within bounds, then exceed in the exercise of it. I may very well give such a Counsel, as an old Counsellour gave to a King of *France*. He having spent 5.

many years at court, desired to retire into the Countrey, for enjoying privacy fit for his age; and having obtained leave, The king his master required him, to sit down, and write some advise of Government, to leave behind him, which he out of modesty declined. The king would not be denied, but left with him pen and ink, and a sheet of paper. He being alone after some thoughts, wrote with faire and legible Characters in the head of the sheet, *Modus*, in the middle of the sheeet *Modus*, and in the foot of the sheet *Modus*; and wrote no more in all the paper; which he wrapped up, delivered to the King, Meaning that the best counsel he could give him, was, That he should keep temper in all things. Nothing more fit for a young king then to keep temper in all things. Take this counsel, Sir, and be moderate in the use of your power, The best
5. way to keep power, is moderation in the use of it.

6. The King hath many enemies, even such as are enemies to his Family, and to all kingly Government; and are now in the bowels of this Kingdom wasting and destroying: *Be*stirre Your self, according to Vowes and Oaths, that are upon You, to be active, for the relieſe of CHRISTS Kingdom, born down by them, in all the three Kingdoms; and for the relieſe of this Kingdom grievously oppressed by them. We shall earnestly desire, that GOD would put that Spirit upon our King, now entered upon publick Government, which he hath put upon the Deliverers of his People from their cruell Oppressours.

In speaking of the kings behavionr to enemies, One thing I cannot passe. There is much spoken of a treatie with this enemy. I am not of the judgment of some, who distinguish a treaty before invasion, and after invasion, and say, Treating is very lawful before invasion; because it is supposed that there is little wrong done; but after invasion, when a kingdom is wronged, and put to infinit losses, then they say a treaty is to be shunned: But in my judgement, a treaty may be lawful after invasion, and wrongs sustained. The end of war is peace, neither should desire of revenge obstruct it, providing it be such a treaty and peace, as is not prejudicial to Religion, nor to the safety of the kingdom, nor to the undoubted right of the King, nor to the League and Covenant, whereunto we are so solemnly engaged.

But I must break off this treaty, with a story related in *Plutarch*. The *City* of *Athens* was in a great strait, wherein they knew not what to do. *Themistocles* in this strait said, he had something, wherein to give his opinion, for the behoofe of the *State*; but he thought it not fit to deliver himself publickly, *Aristides* a man of great trust, is appointed to hear him privatly, and to make an accompt as he thought meet. When *Aristides* came to make his report to the *Senate*; He told them, that *Themistocles* his advice was indeed profitable, but not honest. Whereupon the people would not so much as hear it. There is much whispering of treaty, they are not willing to speak publickly of it. Hear them in private; and it may be the best advice shall be profitable; but not honest. If a treaty should be, let it be both profitable and honest, and no lover of peace will be against it.

7. 7. Seing the King is now upon the renewing of the Covenants, it would be remembered, that we enter into Covenant, according to our profession therein;

with

with reality, ſincerity, and conſtancie, which are the qualifications of good Covenanters. Many doubt of your reality in the Covenant: Let Your ſincerity and realitie be evidenced by Your ſteadfaſtneſſe and conſtancy; For many have begun well, but have not been conſtant.

In the ſacred hyſtory of *Kings*, we find a note put upon kings according to their carriages. One of three ſentences is written upon them. 1. Some kings have this written on them, *He did evil in the ſight of the* LORD. They neither begin wel nor end wel. Such an one was *Ahaz*, king of *Iudah*, and diverſe others in that hiſtory. 2. Others have this written of them, *He did that which was right in the ſight of the* LORD; *but not with a perfect heart.* Such an one was *Amaziah*, king of *Iudah*, 2 Chr. 25. 2. He was neither ſincere nor conſtant: When GOD bleſſed him with victory againſt the *Edomites*, he fell fouly from the true worſhip of GOD, and ſet up the *gods* of *Edom*. 3. A third ſentence is written upon the godly kings of *Iudah*, *he did right in the ſight of the* LORD *with a perfect heart*. As *Aſa*, *Hezekiah*, *Iehoshaphat* and *Iosiah*, They were both ſincere and conſtant. Let us neither have the firſt, nor the ſecond; but the third written upon our King, *He did right in the ſight of he* LORD, *with a perfect heart* Begin well, and continue. 1. 2. 3.

Before I cloſe, I ſhall ſeek leave, to lay before our young king, two exemples, to beware of, and one to follow. The two warning exemples, one of them is in the *Text*, another in our own *Hiſtory*.

The firſt example is of *Ioash*. He began well, and went on in a godly reformation all the dayes of *Iehojada*; but it is obſerved 2 *Chron.* 24. 17. that after the death of *Iehojada*, the princes of *Iudah* came, and did obeyſance to the king; and he hearkened unto them, *verſ.* 18. It appeareth, they had been lying at waite, till the death of *Iehojada*; and took that opportunity to deſtroy the true worſhip GOD, and ſet up falſe worſhip, flattering the king for that effect: For it is ſaid, *They left the houſe of the Lord, and ſerved groves and Idols*; & were ſo far from being reclaimed, by the Prophet of the LORD, that was ſent unto them, that they conſpired againſt *Zechariah* the ſon of *Iehojada*, who reproved them mildly for their *Idolatry*, and ſtoned him with ſtones, and ſlew him at the kings commandement. And *verſ.* 22. it is ſaid, *Ioash remembred not the kindneſſe that Iehojadahis father had done to him, but ſlew his ſonne.*

Sir, Take this example for a warning. You are obliedged by the *Covenant*, to go on in the Work of Reformation, It may be, ſome great ones are waiting their time, not having opportunity to work for the preſent, till afterward they may make obeyſance, and perſwade You to deſtroy all, that hath been done in the Work of GOD theſe diverſe yeares Beware of it; Let no allurement or perſwaſion prevaile with You, to fall from that, which this day You bind Your ſelf to maintain.

Another exemple I give You, yet in recent memory, of Your grand-father king *Iames*. He fell to be very young, in a time, full of difficulties; yet there was a godly party in the land, who did put the Crown upon his haed: And when he came to ſome years, He and his people entered in a Covenant with GOD, He was much commended by godly and faithful men, comparing him to young

Iosiah standing at the Altar, renewing a Covenant with GOD; And he himself did thank GOD, that he was born in a Reformed kirk, better reformed then *England*; for they retained many *popish ceremonies*: Yea, better reformed then *Geneva*, for they kept some *holy dayes*; Charging his people to be constant, and promising himself to continue in that Reformation, and to maintain the same. Notwithstanding of all this, he made a foule defection: He remembred not the kindnesse of them who had held the crown upon his head; yea, he persecuted faithful Ministers, for opposing that course of defection. He never rested till he had undone Presbyterial Government, and kirk Assemblies, seting up *Bishops*, and bringing in *Ceremonies*, against which formerly he had given large testimony. In a word, he layd the foundation, whereupon his sonne our late king, did build much mischiefe to Religion, all the dayes of his life.

Sir, I lay this exemple before You the rather, because it is so near You, that the guiltines of the transgression lyeth upon the Throne and Family, & it is one of the sinnes, for which You have professed humiliation very lately, Let it be laid to heart, take warning, requite not faithful mens kindnes with persecution; yea requite not the LORD so, who hath preserved You to this time, and is setting a Crown upon Your head, Requite not the LORD so, with *Apostasie* and *Defection* from a sworn Covenant: But be steadfast in the Covenant, as You would give Testimony of Your true Humiliation for the Defection of these that went before You.

I have set up these two exemples before you as beacons to warne you to keep off such dangerous courses, and shall add one for imitation, which, if followed, may happily bring with it the blessing of that godly mans adherence to God. The exemple is of *Hezekiah*, who did that *which was right in the sight of the Lord*, 2 *King.* 18. 5, 6. It is said of him, *He trusted in the Lord God of Israel, and he clave unto the Lord, and departed not from following him, but kept his Commandements.* And *vers.* 7. *The* LORD *was with him, and he prospered wither soever he went forth.*

Sir, follow this example, cleave unto the LORD, and depart not from following him, and the LORD will be with You, and prosper You wither-soever You go. To this LORD, from whom we expect a blessing upon this dayes work be glory and praise for ever. Amen.

SErmon being ended, Prayer was made, for a Blessing upon the Doctrine delivered.

The King being to renew the *Covenants*, first the National Covenant, then the Solemn League, and Covenant, were distinctly read.

After the reading of these *Covenants*, The *Minister* prayed for grace, to perform the contents of the Covenants, and for faithful steadfastnesse in the Oath of GOD; And then (the Ministers Commissioners of the General Assembly, desired to be present, standing before the Pulpit) he ministred the Oath unto the king; who kneeling, and lifting up his right hand, did swear in the words following.

I Charles, *King of Great Britane, France and Ireland, do assure and declare, by my*

my Solemn Oath, in the Preſence of Almighty GOD, *the Searcher of Hearts, my allowance and approbation of the National Covenant, and of the Solemn League and Covenant above-written, and faithfully obliedge my ſelfe, to proſecute the ends thereof, in my Station and Calling; and that I for my ſelf and ſucceſſours, ſhall conſent and agree, to all Acts of Parliament enjoyning the National Covenant, and the Solemn League and Covenant, and fully eſtabliſhing Presbyterial Government, The Directory of Worſhip, Confeſſion of Faith, and Catechiſmes in the Kingdom of Scotland, as they are approven by the General Aſſemblies of this Kirk, and Parliament of this Kingdom; And that I ſhall give my Royal Aſſent, to Acts and Ordinances of Parliament paſſed, or to be paſſed, enjoyning the ſame in my other Dominions: And that I ſhall obſerve theſe in my own practiſe and Familie, and ſhall never make oppoſition to any of theſe, or endeavour any change thereof.*

After the King had thus Solemnly ſworne, the National Covenant, the League and Covenant, and the Kings Oath, ſubjoyned unto both being drawne up in a fayre Parchment; The King did ſubſcribe the ſame, in preſence of all.

Thereafter the King aſcendeth the Stage, and ſitteth down in the Chaire of State.

Then the Lords, Great Conſtable, and Mariſhal, went to the four corners of the Stage, with the Lyon going before them; who ſpoke to the people theſe words, *Sirs, I do preſent unto you the King,* CHARLES, *The Rightful and Undoubted Heir of the Croune and Dignity of this Realm: This day is by the Parliament of this Kingdom appointed for his Coronation, And are you not willing to have him for your King, and become ſubject to his Commandements?*

In which action, the Kings Majeſtie ſtood up, ſhowing himſelf to the people, in each corner; And the people expreſſed their willingneſſe, by chearful acclamations, in theſe words, GOD SAVE THE KING, CHARLES THE SECOND.

Thereafter the Kings Majeſty ſupported by the Conſtable, and Mariſhal, commeth down from the Stage, and ſitteth down in the Chaire, where he heard the *Sermon.*

The Miniſter, accompanied with the Miniſters before mentioned, cometh from the Pulpit toward the King; and requireth, If he was willing to take the Oath, appointed to be taken at the Coronation.

The king anſwered, he was moſt willing.

Then the Oath of Coronation, as it is contained in the eight Act of the firſt Parliament of King *James*, being read by the Lion, the Tenour whereof followeth:

Becauſe, that the increaſe of Vertue, and ſuppreſſing of Idolatrie, craveth, that the Prince and the people be of one perfect Religion; which of Gods Mercie is now preſently profeſſed within this Realme; therefore it is ſtatuted and ordained, by our Soveraigne Lord, my Lord Regent, and three Eſtates of this preſent Parliament; that all Kings, Princes, and Magiſtrats whatſoever, holding their place which hereafter at any time ſhall happen to Reigne, and bear rule over this Realme, at the time of their

their Coronation, and receat of their Princely Authority, make their Faithful promiſe, in preſence of the Eternal GOD; *That enduring the whole courſe of their lives, they ſhall ſerve the ſame Eternal* GGD, *to the uttermoſt of their power according as he hath required in His Moſt Holy Word, revealed and contained in the New and Old Teſtaments; And according to the ſame Word, ſhall maintaine the true Religion of* CHRIST JESUS, *the preaching of his Holy Word, and due and right miniſtration of the Sacraments now receaved, and preached within this Realme. And ſhall aboliſh and gainſtand all falſe religions, contrary to the ſame. And ſhall rule the people committed to their charge, according to the will and command of* GOD *revealed in His foreſaid Word, and according to the Loveable Lawes, and Conſtitutions receaved in this Realm, no wayes repugnant to the ſaid Word of the Eternal* GOD, *And ſhall procure to the uttermoſt of their power, to the kirk of* GGD *and whole Chriſtian people true and perfect peace, in time coming. The Rights and Rents, with all juſt Priviledges of the Crown of Scotland, to preſerve and keep inviolated; Neither ſhall they transfer, nor alienate the ſame. They ſhall forbid and repreſſe in all Eſtates, and degrees, Reaſe, Oppreſſion, and all kind of wrong: In all judgements they ſhall command and procure that juſtice, and equity be keeped, to all creatures, without exception, as the* LORD *and Father of Mercies, be merciful unto them and out of their lands and impyres they ſhalll be careful to roote out all Heretieks, and enemies to the True Worſhip of* GOD, *that ſhall be convict by the true Kirk of* GOD, *of the foreſaid crimes; And that they ſhall faithfully affirme the things above written, by their Solemn Oath.*

The Miniſter tendered the Oath unto the king, who kneeling, and holding up his right hand, ſware in theſe words. *By the Eternal and Almighty* GGD, *Who liveth and reigneth for ever, I ſhall obſerve and keep all that is contained in this Oath.*

This done, the Kings Majeſty ſitteth down in his Chaire, and repoſeth himſelf a little.

Then the king ariſeth from his Chaire, and is diſrobed, by the Lord Great Chamberlaine, of the Princely Robe, Wherewith he entered the kirk, & is inveſted by the ſaid Chamberlain in his Royal Robes.

Thereafter, the king being brought to the Chaire on the North ſide of the kirk, ſuppor ed as formerly, the Sword was brought by Sir William Cockburne of Langtown. Gentleman Uſher, from the table, and delivered to the Lyon king of Arms; Who giveth it to the Lord Great Conſtable, who puteth the ſame in the kings hand, ſaying, *Sir, Receave this kingly Sword, for the defence of the Faith of* CHRIST, *and protection of his kirk, and of the true Religion, as it is preſently profeſſed within this kingdome, and according to the National Covenant, & League and Covenant, and for executing Equitie, and Juſtice, and for puniſhment of all iniquity and injuſtice.*

This done, the Great Conſtable receaveth the Sword from the king, & girdeth the ſame about his ſide.

Thereafter, the king ſitteth down in his Chaire; & then the Spurres were put on him, by the Earle Mariſhal.

There-

Thereafter, Archibald Marquis of Argile, having taken the Crown in his hands, the Miniſter prayed to this purpoſe.

That the LORD *would purge the Crown from the ſinnes and tranſgreſſions of them that did reigne before Him; that it might be a pure Crowne, that* GOD *would ſettle the Crown upon the kings head: And ſince men that ſet it on, were not able to ſettle it, that the* LORD *would put it on, and perſerve it.* And then the ſaid Marquis put the Crown on the kings head.

Which done, the Lyon king of Armes, the Great Conſtable ſtanding by him, cauſeth an Herauld to call the whole Noblemen, one by one, according to their ranks; who comming before the king, kneeling, and with their hand touching the Crown on the kings head, ſware theſe words, *By the Eternal, and Almighe* GOD, *who liveth and reigneth for ever; I ſhall ſupport thee to my uttermoſt.* And when they had done, then all the Nobility held up their hands, and *ſware to be loyal and true ſubjects, and faithful to the Crown.*

The Earle Mariſhal, with the Lion, going to the four corners of the Stage, the Lion proclaimed the Obligatory Oath of the People; And the people holding up their hands all the time, did ſwear *by the Eternal & Almighty* GOD, *who liveth and reigneth for ever, we become your liedge men, and truth, and Faith ſhall bear unto you, and live and die with you, againſt all manner of folkes whatſoever, in your ſervice, according to the National Covenant, and ſolemn League and Covenant.*

Then did the Earls and Vicounts put on their crowns; and the Lion likewayes put on his.

Then did the Lord Chamberlaine looſe the ſword wherewith the king was girded; and draw it, and delivered it drawn into the kings hands; and the king put it in the hands of the Great Conſtable, to carry it naked before him.

Then John Earle of Craufurd and Lindſay, took the Scepter, and put it in the Kings right hand ſaying, Sir, *Receave this Scepter the ſign of Royal Power of the kingdom, that you may Govern your ſelf right, and defend all the Chriſtian People committed by* GOD *to your charge, puniſhing the wicked, and protecting the juſt.*

Then did the king aſcend the Stage, attended by the Officers of the Crown, and Nobility, and was inſtalled in the Royal throne by Archibald Marquis of Argile ſaying; *Stand, & holdfaſt from hence forth, the place whereof you are the lawful and righteous Heir, by a long and lineal ſucceſſion, of your fathers; which is now delivered unto you, by authority of Almighty* GOD.

When the king was ſet down upon the throne, the Miniſter ſpoke to him a word of Exhortation, as followeth

Sir, *You are ſet down upon the throne, in a very difficil time; I ſhall therefore put you in mind of a Scriptural expreſſion of a throne,* 1 Chron. 29. 23. *it is ſaid, Solomon ſate on the throne of the* LORD. *Sir you are a king, and a king in Covenant with the* LORD; *If you would have the* LORD *to own you to be his king, and your throne to be his throne; I deſire you may have ſome thoughts of this expreſſion.*

I. It

1. 1. *It is the* LORDS *throne; Remember you have a king above you the king of kings, & Lord of Lords, who commandeth thrones: He ſetteth kings on thrones, & dethroneth them at His pleaſure: Therefore take a word of advice, Be thankful to him, who hath brought you thorow many wanderings to ſet you on this throne: Kiſſe the Sonne, leſt He be angrie; and learne to ſerve Him with fear, who is terrible to the kings of the earth.*

2. 2. *Your throne, is the* LORDS *Throne; and your people, the* LORDS *People, Let not your heart be lifted up above your Brethren, Deutr.* 17. 20. *They are your brethren, not only fleſh of your fleſh, but brethren by Covenant with* GOD: *Let your Government be refreſhing unto them, as the rain on the mowen graſſe.*

3. 3. *Your throne, is the* LORDS *throne: Beware of making his throne, a throne of iniquity: there is ſuch a throne, Pſalm.* 94. 20. *Which frameth miſchief by a Law, GOD will not own ſuch a throne; It hath no fellowſhip with Him. Sir, there is to much iniquitie upon the throne, by your Predeceſſours; who framed miſchiefe by a Law; ſuch Laws as have been deſtructive to Religion, and grievous to the* LORDS *People; You are on the* throne, *and have the Scepter, beware of touching miſchievous lawes therewith: But as the* throne *is the Lords* throne *let the Lawes be the* LORDS Lawes, *agreeable to His Word, ſuch as are terrible to evil doers, and comfortable to the Godly, and a reliefe to the Poor, and oppreſſed in the Land.*

4. 4. The LORDS throne *putteth you in mind, whom you ſhould have about the throne; Wicked Counſellours, are not for a king upon the* LORDS throne, *Solomon knew this, who ſaid,* Prov. 25. 5. Take away the wicked from before the King, and his throne ſhall be eſtabliſhed in Righteouſneſſe: *And* Prov. 20. ver. 8. A king upon the throne, ſcattereth away all evil with his eyes.

5. 5. The Lords throne *putteth you in mind, that the Judgement on the throne, ſhould be the Losds, take the exhortation,* Jer 22. *from the beginning, the prophet hath a command to go to the houſe of the king of Judah, and ſay,* Hear the Word of the LORD, O King of Judah, that ſitteth upon the throne, and thy ſervants, and thy people, Execute ye judgement, and righteouſnes, and deliver the ſpoiled, out of the hand of the oppreſſour: and do no wrong, do no violence to the ſtranger, the fatherles, nor the widow, neither ſhed innocent blood in this place. If ye do this thing indeed, then ſhall there enter by the gates of this houſe, kings ſitting upon the throne of *David.* But if ye will not hear theſe Words, I ſwear by My Self, ſayeth the Lord, this houſe ſhall become a deſolation. And *verſ.* 7. I will prepare deſtroyes againſt thee.

Sir, *Deſtroyers are prepared for the injuſtice of the throne,* I *intreat you, execute Righteous judgement; if yon doe it not, your houſe will be a Deſolation: But if you do that which is right,* GOD *ſhall remove the deſtroyers; And you ſhall be eſtablished on your throne; And there ſhall yet be dignitie in your Houſe, for your ſervants and for your people.*

Laſtly; If your Throne be the Throne of the LORD, *Take a word of encouragement*

couragment againſt Throne Adverſaries, *Your enemies, are the enemies of the* LORDS Throne: *Make your peace with* GOD *in* CHRIST, *and the* LORD *ſhall ſcatter your enemies from the Throne; And He ſhall magniſie you yet in the ſight of theſe Nations, and make the miſled People ſubmit themſelves willingly to Your Government.*

SIR, *If You uſe well the* LORDS Throne, *on which you are ſet then the two words in the place cited,* 1 Chron. 29. 23. *ſpoken of Solomon ſitting on* the Throne of the LORD, He proſpered, and all Iſrael obeyed him, *ſhall belong unto you,* Your People ſhall obey you, in the LORD; and you ſhall proſper in the ſight of the Nations round about.

Then the Lord Chancellour went to the four corners of the ſtage, the Lyon king of Armes going before him, and proclaimed his Majeſties free Pardon to all Breakers of Penal Statutes, and made offer thereof: Whereupon the People cryed, *GOD ſave the King.*

Then the King ſupported by the great Conſtable, and Mariſhal, and accompanied with the Chancellour, aroſe from the throne, and went out, at a door prepared for the purpoſe, to a Stage; and ſhowed himſelf to the People without, who clapped with their hands, and cried with a lowd voice, a long time, *GOD ſave the King.*

Then the King returning, and ſitting down upon the throne, delivered the Scepter, to the Earle of Craufurd and Lindſay, to be carried before him: thereafter the Lyon king of Armes, rehearſed the Royal Line of the Kings upward; to *Fergus* the firſt.

Then the Lion called the Lords one by one, who kneeling and holding their hands betwixt the Kings hands, did ſweare theſe words, *By the Eternal and Almighty GOD, who liveth and reigneth for ever, I do become your Liedge man, and Truth and Faith ſhall beare unto you, and live and die with you, againſt all manner of Folkes whatſoever, in your ſervice, according to the National Covenant, and Solemn League and Covenant.*

And every one of them kiſſed the Kings left cheek.

When theſe Solemnities were ended, the Miniſter ſtanding before the King on his throne, pronounced this Bleſſing,

The Lord bleſſe thee, and ſave thee; the Lord heare thee in the day of trouble; the Name of the God of Jacob defend thee; the Lord ſend thee helpe from the Sanctuary, and ſtrengthen thee out of Sion, Amen.

After the Bleſſing pronounced, the Miniſter went to the Pulpit, and had the following Exhortation, the King ſitting ſtill upon the throne. Ye have this day a King crowned, aud entered into *Covenant* with GOD and His People, look both King and People, that ye keep this *Covenant*; and beware of the breach of it: that ye may be the more careful to keep it, I will lay a few things before you.

I remember when the Solemn League and Covenant was entered by both Nations. The Commiſſionars from *England*, being preſent in the Eaſt Kirk of *Edinburgh*, a paſſage was cited out of *Nehem.* 5: 13. Which I ſhall now a-

gain cite, *Nehemiah* requireth an Oath of the Nobles and people, to restore the morgaged lands, which they promised to do; After the Oath was tendered, in the 13. *vers.* he did shake his lap, and said. *So God shake out every man from his house, and from his labour, that performeth not his promise, even thus be he shaken out and emptied; and all the Congregation said: Amen.*

Since that time, many of these who were in Covenant, are shaken out of it, yea, they have shaken of the Covenant, and laid it aside. It is true, they are prospering this day, and think that they prosper, by laying aside the Covenant; but they will be deceaved, that word spoken then, shall not fall to the ground, GOD shall shake them out of their possession, and empty them for their perfidious breach of Covenant.

The same I say to King and Nobles, and all that are in Covenant; If you break that Covenant, being so solemnly sworn, All these who have touched your Crown; and sworn to support it, shall not be able to hold it on; but GOD will shake it off, and turn you from the throne: And ye Noble-men, who are assistant to the putting on of the Crown, and setting the king upon the throne, if ye shall either assist, or advise the King to break the Covenant, and overturne the Work of God, hee shall shake you out of your possessions, and empty you of al your glory.

Another passage I offer to your serious consideration, *Jer.* 34. 8. After that *Zedekiah* had promised to proclaime liberty to all the LORDS People, who were servants, and entered in a Covenant he and his Princes to let them go free, and according to the Oath had let them go; Afterwards they caused the servants ro return, and brought them into subjection, *vers.* 11. What followeth upon this breach? *vers.* 15, 16. *Ye were now turned, and had done right in my sight in proclaiming libertie, but ye turned, and made them servants again.* And therefore, *vers.* 18, 19, 20, 21. *I will give the men who have transgressed My Covenant, who have not performed the words of the Covenant, which they made before Me, when they cut the calf in twain, and passed between the parts thereof, I will even give them into the hands of their enemies, into the hand of them that seek their life, even Zedekiah and his Princes.*

If the breach of a Covenant made for the Liberty of Servants was so punished, what shal be the punishment of the breach of *Covenant* for Religion, and the liberty of the people of GOD? There is nothing more terrible to King and Princes, then to be given into the hand of enemies, that seek their life. If ye would escape this judgment, let King and Princes keep their Covenant made with GOD: Your enemies who seek your life, are in the land, if ye break the *Covenant*, it may be feared, GOD give you over unto them as a prey: But if ye keep *Covenant*, it may be expected, GOD will keep you out of their hands.

Let not the place ye heard opened, be forgotten, for in it ye have an example of Divine Justice against *Joash* and the Princes, for breaking that COVENANT, 2 *Chron.* 24. 23. The Princes who intised to that breach, are

destryoed,

destroyed; and in the 24. *vers.* it is said, *The army of the Syrians came with a small company of men, and the* LORD *delivered a very great hoste in their hand; because they had forsaken the* LORD GOD *of their fathers: So they executed judgment against Joash. And vers.* 25. *His own servantes conspired against him, and slew him on his bed, &c.*

The Conspiracy of Servants or Subjects, against their King, is a wicked course: But GOD in His Righteous Judgment suffereth Subjects to conspire and rebel aginst their Princes; because they rebel against GOD: And He suffereth Subjects to break the Covenant made with a king; because he breaketh the Covenant made with GOD. I may say freely, that a chief cause of the judgment upon the Kings house, hath been the Grand-fathers breach of Covenant with GOD, and his Kirk within these kingdoms; they broke Covenant with GOD, and men have broken Covenant with them: Yea, most cruelly and perfidiously have invaded the Royal Family, and trodden upon all Princely Dignity.

Be wise by their exemple; You are now sitting upon the Throne, of the kingdom, and your Nobles about you, there is one above you, even *JESUS*, the King of *Sion*; and I, as His servant, dare not but be free with you; I charge you, Sir, in *His* Name, That you keep this Covenant in all points; If you shall break this Covenant, and come against His Cause; I assure you, the Contraversie is not ended between GOD and your family: But will be carried on to the further weakening, if not the overthrow of it: But if you shall keep this Covenant, and befriend the *Kingdom* of CHRIST, It may be from this day, GOD shall begin to do you good, Although your estate be very weak, GOD is able to raise you, and make you reigne, maugre the opposition of all your enemies: And howsoever it shall please the LORD to dispose, you shall have peace toward GOD, through CHRIST the *Mediator.*

As for you who are Nobles and Peeres of the Land, your share is great in this day of Coronation, ye have come and touched the Crowne, and sworn to support it, ye have handled the Sword and the Scepter, and have set down the King upon his Throne.

1. I charge you to keep your Covenant with GOD; and see that yee never be moved your selves to come against it in any head, or article thereof, and that ye give no counsel to the king to come against the Doctrine, Worship, Government and Discipline of the Kirk, established in this Land, as ye would eschew the judgement of Covenant breakers. If the King and ye who are engaged to support the crowne, conspire together against the Kingdom of CHRIST, both ye that do support, and hee that is supported, will fall together. I presse this the more, because it is a rare thing to see a king and great men for CHRIST; in the long Catologue of kings, whith ye have heard recited this day, they will be found few who have been for Christ.

2. I charge you also, because of your many Oathes to the King; that you keep them inviolably. Be faithful to him, according to your Covenant,

the Oathes of GOD are upon you, if directly, or indirectly, ye do any thing againſt his ſtanding, GOD, by whom ye have ſworne, will be avenged upon you, for the breach of his Oath.

And now I will ſhut up all with one word more to You, *Sir*, You are the only Covenanted king with GOD, and his People, in the world; many have obſtructed Your entry in it: Now ſeing the LORD hath brought you in over all theſe Obſtructions, Only obſerve to do what is contained therein; and it ſhall prove an happy time for you, and your Houſe. And becauſe you are entered in times of great Difficultie, wherein ſmall ſtrength ſeemeth to remain with you, in the eyes of the world, for recovering your juſt power and greatneſſe; therefore take the Counſel which *David* when he was a-dying, gave to his ſonne *Solomon*, 1 *King* 2. 2, 3. *Be ſtrong, and ſhow thy ſelfe a man; and keep the Charge of the Lord thy* GOD; *to walke in his Wayes, and keep His Commandements; that thou mayeſt proſper in all that thou doeſt, and whether ſo-ever thou turneſt thy ſelf.*

After this Exhortation, the Miniſter clooſeth the whole Action, with Prayer; and the 20. Pſalm being ſung, he diſmiſſed the People, with the Bleſſing.

Then did the Kings Majeſty deſcend from the Stage, with the Crown upon his head; and receaving again the Scepter in his hand, returned with his whole Train, in ſolemn manner, to his Palace, the Sword being carried before him.

FINIS.